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Truth Vindicated.
OR, AN
ANSWER
TO A
LETTER
SENT FROM
JOHN PERROT
OUT OF
JAMAICA
INTO
ENGLAND, &c.

London, Written in the Year, 1665.



Truth Vindicated, &c.

WHereas a Letter of *John Perrot* from *Jamaica* to *Mary Booth, John Coopland, Margaret Bradish and Francis Walker*, bearing date the 12th. of the 4th. Moneth 1665. was produced by *Robert Cobbet* to *Morgan Watkins* in favour to *John Perrot* or intentionally for the clearing of the said *John* from such things as had been reported of him or charged against him to be inconsistent with Truth, and contrary to the leadings and teachings of the Principles and spirit of Truth, which we have received, and which he professed though afterwards he apostatized or departed therefrom to hide himself under the Earth, or disappear as in respect of the Lord and his Truth; so that the said Letter by *Robert Cobbet* produced as aforesaid doth not serve to the use, intent, and purpose for which it was produced, but rather to confirme and make good such things as were reported of the said *John*, or charged against him to be inconsistent with Truth, and contrary to the dealings of God and the experiences of his servants and messengers whom he hath sent forth to declare and manifest truth unto many, who have in love received the same, and do manifest their faithfulness unto God by continuing therein under the Gospel Dispensation.

First, The said *John Perrot* (in that Letter) said, Children I never told you otherwise at any time, and now tell you again weeping, that I never deemed my self to be more then a man of infirmity; if he was infirme in his judgment, councel, principles, doctrine, impositions, and practises, then he was unsound in the boytome or root of the matter, and contrary to the spirit and mind of Christ Jesus, and therefore no fellow labourer with God in the work of the Ministry; for they who are acquainted with God, and have received the spirit and power of God as the true Gospel Ministers do, and aforesome did, to enable them to be as

workers together with him in their Ministration received of God, 2 Cor. 4. 1. who hath made them able Ministers of the New Testament, 2 Cor. 3. 5, 6. enabling them for his own service that they are as workers together with him, 2 Cor. 6. 1. In all things approving themselves as the Ministers of God, their sufficiency is of him; but they who speak of themselves and act from their own wisdom and reason, and the mans part only, and not from the spirit and power of God, are no more indeed then men of Infirmitie as in respect of their Ministration; And if *John* was any thing more then a man of Infirmitie, and if he was not unsound and infirme upon the aforesaid consideration, why should he have made mention of it upon the account that he hath done, seeing he hath so much cryed down man, and would have man to be nothing, but the Lord to be all, who is not unsound or infirme in any thing, if *John* was no more but a man of Infirmitie then he spoke of himself, and his speaking, standing, and acting was of himself, and so his Natural parts and abilities were his sufficiency, therefore it was of self and not of the Lord; and self sufficiency we deny as inconsistent with Truth, in respect of the Ministry, and acknowledge to the Lord and his power to be our sufficiency, not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, who also hath made us able Ministers of the New Testament.

And whereas he (in that Letter) said unto them (by way of accusation of others) whilst many have come forth in fury as an Host of armed Men with Instruments of War in attempts and pursuits to slay me, yet are they no more in mine eye then as Children labouring to beat the air. Whereby it appears that *John* in his own account hath not been hurt, nor at all harmed by them that he hath so falsely accused, who deny that they have gone forth in any fury as an host of armed Men in pursuite with Instruments of War to slay him, neither could he prove it, who turned false accuser of the brethren; and that is the work of old Antichrist and for joyning with him therein, he might expect a reward from the hand of the Lord according to his doings. And whereas he said many are striving in an evil day. That may stand for himself and those that strives on his behalf by an evil spirit to sow the seed of dissention, and lead people into a separation from that which God

God leadeth into: And that indeed is an evil work which he and others were striving to accomplish, but the Lord is blasting and will spoil their Antichristian design.

And whereas in that Letter he said unto them it shall go well with you and me if we all keep in the root of their matter, and in it be hid under the Earth till the winter is past and gone, is not that to make no appearance for God, neither in meeting or preaching, or any thing else that may expose them to sufferings for Righteousness sake, if so, is not that an Antichristian trick of deceit, and altogether inconsistent with Truth. And did not *John* lead you to forsake the practise and testimony of Truth, and center under the Earth in the root of deceit, from whence proceeds unsoundness and infirmity in Council, Doctrine, Judgment and Practise, which is nought in the foundation thereof, and root of the matter, and what was amiss and nought in the foundation could never be made good by *John's* confirmation. And if by the root of the matter be meant the principle of Truth, and the Heavenly gift or Talent, which God hath committed to any for his own use and service to beget and gather to the brightness of his risings, that is neither to be hid in the Earth, nor laid up in a Napkin untill troubles, trials, afflictions, and persecutions for Righteousness sake (which may be accounted the Winter) be past and gone: Therefore *John's* judgment and councel in the case was unsound and infirme, and of the mans part in him, which as he himself accounted was never otherwise; therefore inconsistent with Truth, and not according to the direction, judgment and councel of the spirit and power of God (in man) which is sound and firme, or else it would signifie nothing for a souls instruction, confirmation, satisfaction and consolation. And that spirit which leads people who have received any heavenly gift or talent from God wherein they have appeared in principle and practise on the behalf of the Lord, to hide the same under the Earth again, so as to disappear in respect of the work of the Lord by hiding themselves under the Earth, and so lie hid in obscurity for their self safely untill troubles, trials, afflictions, and persecutions cease and be gone, is not the spirit that we have received of God, but a contrary spirit, as *John Perrots* was, which we have already denied, and by the truth it's condemned, for they who hide themselves

under the Earth as *John* advised to do, are covered with Earth and deceit, and not with the spirit and power of truth, and the woe against them is already pronounced, for woe unto them that cover with a covering, but not of my spirit, saith the Lord: And it's very evident and plain unto us that *John Perrot* was as that branch (he spoke of) which hath striven to bud out of its natural season, and that is the cause his blossomes did fall, and its boughs wither according to his own reason.

And whereas *John Perrot* in that Letter said, I was once a Minister of Truth and Righteousness amongst you and many others, and was faithful in what I did, though somethings of the Mystery of the Gospel could not be borne of my Elders.

Ans. What is that to the purpose if he was once a Minister of Righteousness or numbered amongst them that are so, seeing that by transgression he fell from it, and turned down under the Earth to hide himself there, and turned enemy to them who are Ministers of Righteousness, and in preaching the Word are instant both in season and out of season according to the charge given before the Lord; he is no more to be accounted of: *Judas* was once numbered amongst the Apostles of our Lord Jesus Christ, ^{Act. 1.16.} and had received part of the Ministry and Apostleship, ^{17, 20.} but he afterwards by transgression fell from it, and his ^{Act 1.23,} ^{24. 25. 26.} end was miserable, and he no more accounted of but as a Traytor and an Apostate; however that part of the Ministry and Apostleship which he fell from, was desirable and prayed for, so that truth is truth, though some may betray their trut and depart or fall from it, and it will outlive all deceit and Apostates; and as for those things of the Mystery of the Gospel he spoke of, which he said could not be borne by his Elders, what were they but such things as tended to faction, as teaching people to be irreverent in keeping on their Hats at Prayer: And forasmuch as he acknowledged Elders he should have kept in a place of subjection, and not have presumed to impose things upon them, for the Lord hath required that the Younger do submit to the Elder; and what is it that maketh true Eldership but the eternal Spirit and power of Truth, that doth open the mystery unto them to whom its given to know the Mysteries of the Kingdom: And how durst *John* rise up in false accusations and judgment against

against them as he hath done, did not that bespeak great pride in his heart, and that he aspired to be great in a self exaltation, and now the Lord hath abased him for so doing.

And whereas he said, I am not provoked unto hast seeing all times will have their Revolution, and I wait untill a change cometh, and a renewed commission is given from above, that if I sound the Trump of the Lord it shall not be at uncertainty.

Ans. It seems that what he said then and before was but at uncertainty, and he was no Minister of Truth and Righteousness then in his own account, nor in the account of *Robert Cobbet*, who confessed that he had jealousies of *John Perrot* before us, and greater jealousies then we had, and said he was then no Minister, for his commission was ended, what change was it that *John* waited for to see come, was it to see persecutions and afflictions over and be gone; and what commission was it he waited for seeing that he hath formerly said that pleading the cause that is truly righteous, and bearing his testimony of the power of love was finished, and if that was finished as he said it was, would he have had a commission to plead the cause that is unrighteous, and to bear testimony against the power of love; if so, he might expect that from old Antichrist, for the Lord would never grant him any such, and because he hath rejected the Lord in rejecting his Councel, he was rejected of God so as to be any Minister of his.

And whereas (in the Letter aforesaid) he said to *Mary Booth*, In reading thy particular lines I find that thy love would have me become yet again very honourable in *Israel*. Seeing he acknowledged *Mary Booths* love in wishing his Restoration from that which renders him dishonourable in *Israel*, ought not he to have accepted her love so as to have sought to return to that which in her apprehension he was fallen from, for it appeared that both in her and his own accompt he was degenerated and fallen from what he once either really was, or at least was by them apprehended so to be, for *Robert Cobbet* suspected *John*, and had jealousies of him, before he so fell; And when that he was fallen the love of *Mary Booth* in wishing that he might become once again very honourable in *Israel*, bespeak in her mind unto others that he was fallen from that which in her account once made him honourable in *Israel*, and that he was then dishonourable therein, or amongst them; and her

her love desiring that he might become once again very honourable in *Israel*, bespeak that he stood in need of a Restoration unto that which he had lost by degeneration, which thing he told her he sought not, having once seen the great evil and snare that hath attended such a condition; both as touching what it might prove to others and to himself; and for that cause (he said) it was best to him to be the most contemptible, and it was with him at that present to walk and live both in respect of judgment and fellowship void of the appearance of having it with any Creature.

Ans. Whereby it appeared that an honorable estate and condition in *Israel* was not in his account to be sought or desired after, because it might be attended with danger, thereby bespeaking distrust in his mind, as if God could not preserve out of the snare. 2. That it was better for him to be in that which made him contemptible, then in that which makes honorable in *Israel*; and *Judas* was contemptible enough, when by transgression he was fallen from what he received, as in respect of the Ministry, the which if he had abode in, might have made him honorable, doth it therefore follow that because *Judas* might have been honorable if he had abode in the Ministry received, but being attended with temptations departed from the Lord, and by transgression fell from his Ministry, (and into compliance with the spirit of the World, and so became contemptible and a stink to this day, as such are and will be who depart from the truth, and walk in *Judas* way of Apostacy) that therefore the way of the Lord, and the work of the Ministry, is not to be desired and if any fall from it that its best for them to be contemptible in not seeking or endeavouring a Restoration, if the love of the Lord thorough any desire it, or if the Lord call thereunto. And thirdly, that in respect of judgment, and fellowship he said he did walk, and live void of the appearance of having it with any Creature, and did stand still for a season as one dumb and mute, looking round about him to see which way the world mans mind would roul, which is not found Doctrine, for God is Light, and they that walk in the Light as he is in the Light they have fellowship one with another, who would therefore have depended upon *John Perrat*, except such as declined in their hearts from the Lord, and incline to the world, and are seeking

seeking an occasion to forsake the truth and break off from the way of the Lord, whose minds are preparing for Rantisme, and to walk in the way of separation from God and his People, by following a spirit of delusion, to turn unto any thing that suites with a fleshly communion according to the worldly imaginations, under pretence of liberty in a mystery which is not bounded by the spirit of truth and holiness, and let them take heed least the spirit of delusion which entred *John* do enter them, so as to prepare them to center in Rantisme: for he said, Children be not offended if I ask something that the light in you may in due time answer you, did God by his light in us draw us from any thing of appearance, or the formal customes outward which are not of worship in themselves, but through the cross which stood against our carnal affections in them things, and now if we are naturalized to a custome which the natural affection taketh part of, is not the cross to be to that, and would it not be now a cross to us to do those things which were never sin simply in themselves, which once through the cross we were led from, consider all manner of gestures, salutations, and external, formal appearances for the great mystery of the Gospel, and Righteousness thereof is held in the cross, which touching many things no man can measure in another.

What's that to the purpose if no man can measure such things the spirit of God in man, and the true measuring time can measure these things in all that appertain to the Gospel, and the Righteousness thereof. Therefore it was deceit in *John* that so spoke, and made the aforesaid inquiry whereby they might if they were not blinded in their understandings see how the old ranting spirit was making way for its design, and how the Serpent is twiling and twining to wind in his subtlety, and thereby to turn their minds from the simplicity of the Truth for the fitting of them to conforme to any thing but truth, in the life and power thereof, as if God did by the light of his Son discover an evil, and lead from the same, and afterwards lead back from the good into the evil again: It seems that the continuation in any practice, doctrine, or thing that God by the light of Christ Jesus doth lead men into, and work them into love with the same, was accounted by *John* a forme, and to be naturalized into the thing, for which God may

cross Men, and lead them therefrom again, because they are in love with the same which was but *John's* fancy and vain imagination, and contrary to sound Doctrine, for said the Apostle and Ambassador of our Lord Jesus Christ unto *Timothy*, That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us: This thou knowest that all they which are in *Asia* be turned away from me, of whom are *Phygellus* and *Hermogenes*, 2 *Tim.* 1. 14, 15. for some are already turned aside after *Sathan*, 1 *Tim.* 5. 15. as *John Perrot* did, and they that received his spirit have done, who may take notice of their examples to be such as aforesaid, who turned away from the Apostles of Christ, and turned aside from the Truth after *Satan*: But the Apostle exhorted *Timothy* to take heed to himself at such a time, and unto his Doctrine to continue therein, for in so doing he should both save himself and them that heard him, 1 *Tim.* 4. 16. And they who have received a Ministry from God are to continue in the same, and in preaching the Word to be instant both in season and out of season, to reprove, rebuke, exhort, with all long suffering and Doctrine, 2 *Tim.* 4. 2. and not do as *John Perrot* did, if the continuation in the Doctrines, Principles and Practices which the light of God leads into, became a custome in *John's* esteem, and if because the outward man be naturalized into love with the Truth, or made conformable to the inner Man, and be affected with the same, must be crost and broken off to go aside into Men's traditions and the worlds vanities again, *John* therein was greatly mistaken, for as God by his Light and Spirit of Grace within us hath led us from the Will-Worships, by the same light he will never lead us into them again: 2. As God by the Light of Christ in us hath led us in the Cross to our wills to keep on our Hats and not put them off in respect of honouring Mens persons, he will not by the same light and spirit lead us to put them off again upon the same consideration: 3. As God hath led us by the light of Christ in us to assemble and meet together to wait upon him in the way of his worship in the cross to our wills, he will never by the same light and spirit of grace lead us from the continuation of that godly practice, though we be affected with the same, because of his presence with us who doth enjoyne his People to continue therein; for it is the duty of the People of God to continue in the

the same, because the Lord hath led into it, and doth own them therein, and it is a danger to be negligent in that respect through the workings of Satan, for God will not lead us from the continuation in that godly practice, though the Natural Man may partake of the knowledge and virtue of God with the Spiritual man, for the Earth as well as Heaven shall be filled with the knowledge of God as it is written : 4. The same light and spirit of Grace in us that hath led us into acquaintance with God, and hath led us to put off our Hats in time of Prayer, and owned us therein all along from the first to this day in such a practice in our supplications to the Lord in the Assemblies of his people from whose blessed and heavenly power we have received many refreshings and Testimonies for our confirmation, satisfaction and consolation will never lead us to keep on our Hats in the time of Prayer in the Assemblies of the Saints in opposition to Gods present and former leadings, did not *John* go about by his Imaginations to change the Truth of God into a lie if he could, and to set the Lord in opposition to the leadings of his own spirit and power, which he could not do, and to make God as changable as he was contrary to the Lords own sayings, who hath said, I am God, I change not, therefore ye sons of Jacob are not consumed : Might not *John* have as well said, that God would not have People to be fixed and centred in an unchangeable thing so as to continue therein, and in the practises that he leadeth into, and confirmeth them in under a spiritual dispensation : And likewise might he not as well have said that the same light and spirit of Christ Jesus that hath led Men out of the vanities and wickedness of the World into love with God and his Truth, may lead them from Him and his Truth again, because they are naturalized or made conformable to it, so as to abide and continue therein, and are in love with him : Oh damnable Doctrine ! for they that are just and faithful to God must continue in that and those things which the eternal Spirit and power of God hath led them into, and enjoyed them by his own Spirit therein to abide, that they may not be as wandring Stars, but fixed in the Firmament of Truth, and keep their standing and place in the power of God, so will their Consciences be kept void of offence in the sight of God as they stand approved in his sight by continuing in that and those practices and things which the

Lord leadeth his People into, and enjoynes them to continue and abide therein, under his own spiritual and heavenly dispensation.

And whereas *John* said, that the *Mystery of the Gospel* and the *Righteousness* thereof is held in the *Cross*, and said keep to your own, and see that for *Conscience* sake ye have no more respect (through any custome, form of greeting or salutation) to please one sort of People passing only under one denomination, then caution in your hearts by such custome to displease others of other denominations, and if that offend man you are to bear the *Cross*, which the *Jewes* would naile you unto.

If by the *Jewes* he did mean and intend good ancient old friends who continue and abide in the *Truth*, as his Writing imports; and if by nailing them to the *Cross* (who are given to change their *Principles* and *Practices* as he did) be to fix and fasten them to the power of *Truth*, or *Mystery* of the *Gospel*, and the *Righteousness* thereof, (which is held in the *Cross* that they may continue and abide in the same, be the nailing of them thereto that he spoke of, that they may not run into delusions and turn from the *Truth* to conforme unto and comply with all sorts of People under every denomination in that which the *Spirit* and power of *Truth* doth not allow of and own, wherein are they to be blamed? for so fixing and fastening them to the *Truth* for their establishment, confirmation and continuation therein? But if by the *Jewes* he did mean the enemies of *Christ*, and accounted good friends to be such; and if by the nailing of them to the *Cross* be to expose them to sufferings for *Righteousness*, as the *Jewes* did *Christ* by nailing him to the *Cross*; he was greatly mistaken, and did falsely accuse the brethren, and ran himself into confusion and self contradiction, and so was ensnared by the words of his mouth; and if all sorts of People under every denomination, who have an outward profession of *Godliness* must be conformed unto and complied with in such manner of gestures, salutations, and external, formal appearances for the pleasing of them in that and those things which the light and spirit of *God* doth not allow of nor own where is the *Cross* taken up and stood in, to those things, for as the light of *Christ* doth discover the evil and cross the carnal affections when they would run out into such actions as the *truth* doth condemn, so they who forsake that wch the Lord leadeth into

into, they run in their own will, and carnal affections into that which the World's fellowship stands in, whereby they go through their fleshly wisdom and natural affection to cross the Light and Spirit of the Lord, and so they forsake the true Cross, which is of power to crucifie them to the World, and the World unto them; and that's the cause why the enmity remains, and a life is pleaded for and sought after, which the spirit and power of Truth doth condemn. And whereas *John Perrot* in that Letter hath said my heart meditates the thing that is just and equal among all, but can hardly yet come to this very rule, because of present evil in me, which I cannot escape, which is of having a greater respect in the general of the satisfaction of *Quakers* in me rather then others, but this must be overcome, and I wait for it, though none have persecuted me as *Quakers* have done.

It seems *John* had not then wholly and altogether gotten into a perfect state of Rantisme because he had not altogether slain the witness and got over the same, so as to conforme unto and run into any thing that truth doth not own, & account it no sin, for it seems the witness in him that did bear witness unto the People of God, reproachfully called *Quakers*, was not wholly overcome in him at that time, because he could not but have a greater respect in him to them then unto others, but he accounted it an evil in him to have a respect to the *Quakers* more then to others, & he expected to overcome that, and waited for it; who was turned to be a false accuser of them, for he said he never was so persecuted by any as by them; whereby it appears that he never was persecuted to do him any harme, neither hath he been in any wise wronged or hurt by them; for he hath falsly accused the brethren in that thing, and hath before cleared them from the force of the said false accusation, confessing in effect that they never did him any harme: But however the innocent People of God reproachfully called *Quakers* are clear from his Aspersions, and do deny all persecutions, and he also hath cleared them whom he hath so unjustly accused by acknowledging that they have done him no harme as aforesaid.

And as for that unity he spoke of or having unity with candidness of heart of *John Swinton* in a paper of his lately given forth to *Israel*; he hath so much the more discovered and manifested his spirit in opposition to friends; and *John Swinton* may take

notice what spirits they are whom he hath so gratified by his paper as aforesaid : But it's certainly true that offences must come, and the Woe is pronounced from God against them by whom they do come. And it's certainly true that the enemy did heretofore enter *John Perrot*, and made use of him as an Instrument, to offend many of the little ones that believes in the Lord Jesus , and to cause the way of Truth to be evil spoken of, and he might expect to bear the displeasure of the Lord for so doing; and as for *John Swinton* in what he hath written against Friends the Lord doth not own it, for it did not proceed from his own power and spirit; and therefore the witness of God in his People do deny it, and it cannot be received into the spirit and power of Truth, because it proceeded not from it, so that he hath not the answer of God in the hearts of his People for its acceptation, but is testified against, because it is for condemnation ; therefore *John Swinton* had better never have writen the same, but it may be a warning to him for the time to come to take heed how he presumes to do any such thing.

And as for the ground and cause of *John Perrot* forsaking his Ministry, he said, he had cause as well natural in Manhood and tender affection to his Wife and Children, as spiritual in obedience to that life which drew him for example sake to labour in his proper station. It seems his ground was first earthly, and proceeded from a Natural cause, that was the first motive to lay down his Ministry, viz. in respect of his Wife and Children, not considering that they who have received a Ministry from God are to continue faithful to the Lord in their Ministration, and in preaching the Word, to be instant in season and out of season, notwithstanding Wife and Children; for Christ hath said he that loves any thing more then me is not worthy of me; and that which a man most loves that he is most constant unto , and can do the most for, and do it most freely. And as for the second cause, it was but a pretence and meer deceit, as if God should give a Ministry to one, and afterwards lead him from it again to be covered over with earth as an example to others, which is contrary to the truth , and to the command of the spirit of Christ in the true Gospel Ministers, who said walk as ye have us for Examples. And they did not do as *John Perrot* did, for if he should have been followed as an example, then all the Ministers of the Gospel of Christ might forsake their Ministry

Ministry according to *John's* account, and turn into the Earthly Implements, and lie hid under the Earth, and no more appear for the Lord and his Truth; so that it appears his Ministry stood in his own will to dispense with, and now he is laid aside as one useless. And whereas he said, he could not bear; that the Gospel should be chargable on his part, but was willing to lay forth his all for the glory of Gods sake that was concerned therein. That's but deceit that spoke in him, for who hath been chargable like unto him upon that consideration, and then he had forsaken that which he made so chargable to his shame and confusion, and is turned into the Earth again, which is his proper station or place according to his own saying. And as for *John Harwood, John Whitehouse, and Dorothy White*, they are denied, disowned, and judged by *Robert Cobbet* as he hath acknowledged to some of us; and we do deny them to be of us, and hereby declare that we do not own them but do testifie against them, and all such factious spirits.

And whereas *John Perrot* in that Letter from *Jamaica* said, he was tossed on every hand yet not moved by any.

If he was not moved by any, hath he not hereby contradicted them who say that Friends drove him from the Truth, to drive a man from the Truth is to move him, but Friends did not drive him from the Truth; and *John* in effect hath cleared them from such an aspersion; saying, though he was tossed on every hand, yet not moved by any; if not moved by any then not removed or driven from the Truth by Friends; therefore *John* in effect hath cleared them from the force of such an accusation or charge as aforesaid. And whereas *John Perrot* said in that Letter, I am given to be this day the reproach of many. Who hath given him to be so? did he not give himself unto the delusions of Satan to be an occasion of the reproach of many? and who are they that he was a reproach unto? a reproach he was, and one that was given, to change both Ministry, Doctrine and practise, which God hath led his People into, and enjoyned them to continue in, and not do as *John* did; (and those that followed him for their example) have done; therefore he hath been a reproach to the truth, & to them that keep their first love, who abide in the Covenant of Grace, and he might be ashamed of his doings, and so may all they who joyned with him in that and those things that tends to devision and separation from God and his Truth, and to bring a reproach upon them who continue

tinue and abide in the Principles, Doctrines, practice and power of God received. And seeing that *John Ferrot* by hearkning to Satan and in yielding unto him as the principal cause of his removal from truth, who being thereby so removed was the instrumental cause or only man who made such dissention amongst Friends that were in so great love and unity before, and hath led many into Markes of separation, which God doth not lead his People into: And seeing that *John* did become a reproach unto many as aforesaid, this may teach all such as are preserved out of his spirit, and the deceivable workings and ways of Satan to mind their stedfastness to and continuation with God, his Truth and People in that and those things which makes for unity peace and reconciliation, and they may for ever prize the love, mercy and power of God, which preserved them that they did not meddle with upholding and following the fantasies and imaginations of him the said *John*, or any of them that are given to change, and do as he hath done, and it may be a shame to them who either follow or plead for such an example, so as to mind the light of Christ Jesus to move them to consider how they went out from unity with us and in obedience to the manifestation, direction, and calling of the Principle and Spirit of truth, to return from whence they are fallen, and from those markes of separation, and from such things as *John's* impositions, example and practice in his tossed estate and condition since he began to quarrel and wrangle with Friends they have been led into, which we and the truth cannot own.

And to testifie our love to the Lord, his Truth, and People, who continue and abide in unity and peace with God, and one with another in the refreisng life, love, virtue and power thereof, and in that godly order and practise which the Lord hath led us into, and by his own spirit enjoyned us therein to continue and abide; and in testimony against all such spirits, actions and things aforesentioned meant & intended as do devide and separate from the truth, and turn to the reproach of our profession, and to the dishonour of God whom we profess, and to the turning of the weak out of the way of the Lord and to the reproach of his People. We have heremunto subscrived, whose Names are here under written.

Richard Farnsworth, Morgan Watkins, Solemn Eccles, Thomas Loe, Stephen Crispe, John Elson, Jephthah Coale, Samuel Newton, Gerrard Roberts, Thomas Green, Amr Stodard, Gilbert Laty.

THE E N D.